



A Sermon, at the
Funeral solemnitie of the most high
and mighty Prince Ferdinandus, the late
Emperour of most famous memorie, holden in the Cathedrall Church of saint
Paule in London, the third of October. 1564. Made by the reuerend father in God, Edmund Grindall, bishop of London.

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A sermon, at the Funeral solemni-
tie of the most high and mighty Prince Ferdinands,
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God Edmund Grindal, bishop of London.

The prayer for the vniuersal church, the Church of Englande
& Ireland, the Quenes Maiesty, the States of the realme, &c
as is ordinarily accustomed, were first made.

Matth. 24.

„ Ideo et vos estote parati, quia qua hora
„ nō putatis, ea filius hominis vēturus est.
„ Therfore be ye also redy, for the Lord wyl come
„ at the houre which ye thinke not on.



Monge many euyl, &
naughtie affections which so
lowe the nature of man, cor-
rupted by synne (ryght hono-
rable and beloued in Christ)
fewe or none brynge greater
inconueniences with them,
thē doth the inordinate hope
and expectation of long lyfe.
And this affection is so much
the more hurtfull and peril-
lous, for that it is grounded
so depely, and sticketh so firmly in our nature, that it can-
not easely be remedied or remoued: which thing, beside co-
mon experience, hath of old time bene noted, by diuers and
sundry proverbes, as this for one. Nemo est tam senex, qui
non putet annum se posse viuere. Ther is no man so olde,
but that he thinketh he may liue yet one yeare longer, and
whē that is done, yet an other, and an other yet after that,

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and so in infinitum, vntil all yeares & daies be cleane past and expired. The like hope of long life is exprest by this prouerbe, *Aegrotō anima dum est, spes est.* The sick man, as long as he hath life & breath, so long hath he hope: signifieng y even in the greatest & most dangerous diseases, the sick parties euer hope to liue, and to escape, so that neither olde age, which by natural course foresheweth death at hande, neither yet extremitie of sickness, be it neuer so greuous, cā remoue from vs this inordinate expectation, and vain hope of long life, so long as this body hath anye breath abiding or life left in it.

Out of this euill roote spring many branches of great inconueniences: For when men be in expectation of long life, and promise vnto them selues continuance of many yeares: they fall by litle and litle into carnal securitie, they grow remisse in all godlye exercises, delight altogether in pleasures of this worlde, little or nothing thinking of the world to come, or of any amendement or correction of lyfe, but deferring it to a longer time, and so often times preuented with vnlooke for death, & founde a sleepe in their wicked securitie, they tumble headlong or they beware, into the pit of damnacion. For the curing therfore of this dangerous disease in our sicke nature, the holy ghost hath prouided in the scriptures two special remedies: The one is, the setting forth before our eyes the seueritie of Gods terrible iudgement, at the last day, when the Lorde him selfe shall come, with the voyce and summoning of the Archangel, with the sound of the trumpet from heauen in iudgement, to render to euery man, according to that he hath done in the flesh, be it good or euill, and therewith also the sodainnes of the same iudgement, which shall come as a theefe in the night, without geuing any forewarning, as a snare that catcheth the bird, and as the lightening whiche

most

1. Thes. 4

2. Cori. 5.

Math. 24.

Luc. 21.

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most sodenly in one moment, flasheth fro East to the West
ouer al heauen. The other remedye is the often warnyng,
whiche the scriptures do geue vs, to put vs in remembraunce
of our forgetfulnes of the frailty of our nature, continuallye
subiect vnto death, who will not suffer vs long to continue
here vpon this earth, but shortly, & very often, sodenly also,
bryngeth vs most certainly to an end of this vncertain life.
The text which I haue chosen ministreth iust occasion to
thinke of both these matters, being a percel and the very co-
clusion of a sermon, made by Christ hym selfe, sitting on
mount Oliuet, vpon occasion that his disciples asked him
of the signes of his coming, and of the end of the world. The
wordes are these: Ideo et vos. &c. Therfore be ye also ready, Mat. 24
for the Lord wil come at the houre which you thinke not
on, which sentence as most notable and worthy to be regar-
ded, our sauour in that sermon doth sundry times replate,
vigilate ergo. &c. Therfore, wherfore? It is the conclusion
of a similitude going before, which is this. If the good man
of the house had knowen what houre the thefe woulde haue
come, he would surely haue watched, & not haue suffered his
house to haue bene broken vp. And therfore be you redy. As
if he should say: The good man of an house woulde be dili-
gent to saue and preserue his house and worldly goods, be-
ing thinges corruptible, how muche more ought you to be
continuallye vigilant, least the daye of iudgement whiche
commeth sodaynlye, as a theefe in the night, finde you slee-
ping in sinne and wickednes, and so you loose a farre more
excellent treasure, redeemed not with golde and syluer, but
wyth the precious blood of the immaculate Lambe Christe i. Pet. 1
our Sauour.

Although therfore this text most properlye pertaineth to
put vs in remembraunce of making preparacion agaynst
y general iudgement: yet notwithstanding I entend present

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August. ad
Helych. E.
pist. 80.

i. Pet. 4.

ly to apply it to the preparation towards death, partly by reason of this present occasion, and partly for that bothe tende to one effect. For S. Augustine saith, looke in what state the last day of our life doth finde vs, in the same state wil the last day of the world iudge vs. I purpose therefore by occasion of this text, to put you in remembraunce of. 3. thinges. First, of the exhortacion in the scripture, mouing vs to prepare to die. Secondarely, of the causes that ought to moue vs to this preparation. And thirdlye, of the true waies and meanes how to prepare to die. And by the waye I intend somewhat to speake of the cause of this solemne assembly. For the first, as it is said here: Be in readines. &c, so are there very many places in the scriptures, tending to the same effect. In the. xij. of Luke Christ saith thus: Sint lumbi vestri praeincti, & lucernae ardentes in manibus vestris. Let your loynes be girded, and your candels burning in your hands. By girding of the loines is signified the brideling, or rather mortifying of our carnal and corrupt affections, & by burning candels is signified the light of faith, and Christian conuersacion, the very fruite of true sayth, and so in summe that we should be altogether in a readines. Saint Peter also, when he maketh mention of the ende of al thinges to be at hand, vseth much like exhortacion: Be ye sober (saith he) and vigilant in praier, signifieng thereby that temperaunce in meates and drinckes, sobrietie of conuersation in al the partes of our life, vigilancie and continuance in praier, and other godly exercises, are sure signes that we make preparation for death, and for the comming of Christ. Of such like exhortacio to prepare against death, the scriptures are most full, & so plaine, that this part needeth no long prosecution.

Now for the second part, there be two causes that ought (if we be not altogether vn sensible) to moue vs to prepare

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for death. The one is, the necessitie of death. The other is, the vncertaintie therof. The ineuitable necessitie of death is very wel expressed by saint Paule in these wordes. Statu- Heb. 9.
tum est, omnibus hominibus semel mori, & post hoc iudici-
um. It is ordained, or it is a statute, concluded and enacted
in the high court of the heauenly Parliament, & such a sta-
tute as neuer shalbe repealed, & al men, of what estate or
condicion so euer they be, shal once die, and after that folo-
weth the iudgement. The wise man sayth: Moritur doctus Eccl. 2,
simul et indoctus. The learned & vnlearned both die. The
Ethnickes also did very wel expresse this necessity of death.
For Horace saith thus: Pallida mors æquo pulsat pede pau-
perum tabernas, regumq; turres. Pale death, or death that
maketh the most beutyfull and best couloured faces pale,
doth knocke as indifferently at princes palaces, as at poore
mens cottages. An other Poet hath these wordes: Mors
sceptra ligonibus æquat. Death maketh scepters and mat-
tocks equal, and allone arresteth he the Prince that cari-
eth the scepter, as the poore man that diggeth with the mat-
tocke. Dauid calleth death, Viam vniuersæ carnis, the waye 3 Regū, 2
of all flesh. But what needeth many testimonies in so plain
a matter, so vniuersally knowen by dayly experience in all
places and times? Now as concerning the vncertaintie of
death, which is the second and greatest cause to moue vs to
be in redines: This may be truly affirmed, that as nothing
is more certaine, then that death wil come: so is there no-
thing more vncertaine, then the houre when it wyl come.
And therfore is our life in the scriptures cōpared to things
that vpon light and sodaine causes are alterable: as grasse, Esay. 40.
a flower, shadow, smoke, vapour, and death, resembled to Job. 8.
the stealing in of a thiefe, to a snare intangling the birde, Iacob. 4.
and the hooke catching the fishe vnwares. This vncertain- Luc. 21,
tie is also touched in my text: Quia qua hora nō putatis. &c.

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Plin. nat.
hist. lib. 7.
cap. 52.

i. Reg. 25

A. A. 5.

For the Lord will come at the houre which ye thinke not. But both these things shall appeare more clerely by exam-
ples. And to begin first with theramples of the latter parte.
Nothing doth more evidently declare the vncerteinty of
death, the sodaine deathes of persons of all ages and de-
grees, of which we finde plenty both in prophane hystories,
and in the Scriptures. Plinie in the seventh booke of his
naturall hystory hath a whole Chapter intituled De mortibus
repentinis. And the like Chapter hath Valerius Maximus,
where they write that many by most light causes so-
denly haue died. One at Rome, as he went forth at his cham-
ber doore, did but stricke his finger a litle on the doore cheke,
and immediatly fel downe deade. An other did but stumble
as he wet forth, and died forthwith. An Ambassadour of the
Rhodians, after he had declared his message to the Senate,
departing forth of the Counsell chamber, fell downe by the
waye sodenly, and there died. Aeschilus the Poete lieng on
slepe bare headed nere the Sea, a great scafowle, thinking
his head to be a stone, wheron he might breake the shellfish
whiche he caried, lette it fall on hys heade, wherewith
he was killed out of hande. Luciane, a man in deede lear-
ned and eloquent, but a derider of all religion, and namely
a blasphemour of Christian religion, traualing by the way,
was sodenly set vpon & wurried with dogs, a death wor-
thy such a blasphemour, and a terrible example to all contem-
ners and deriders of religio and pietie. The Scriptures al-
so want not like exaples. The churlish rich mā Nabal, who
at his sheepehearing held a feast in his house like a kyng,
but denied to relieue Dauid, the persecuted and in distress,
within ten dayes after was smitten of the Lord, & so died.
Ananias and Sapphira, pretending y they gaue their whole
patrimoine to y relief of the poore in the primitive Church,
but in dede reseruing a portion to them selues, and so lieng
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to the holy Ghost, were immediatly stricken of God, and so ended their lyues, to the fearefull crample of all hypocrites and dissemblers, namely in matters pertayning to Gods religio. Herodes Agrippa being in his most glorious magnificencie, contented to heare him self magnified and extolled as a God, and not a man, was sodenlie smitten by the Angell of the Lord, and dyed a most miserable death. The riche man of whom mention is made in the xii. of Luke, that entended to pull downe hys barnes and granaries, and to builde larger, sayd to his soule: Soule, thou hast prouision layed by in store for many yeares, and therfore take thyne ease: Eate, drinke, and be merie. But what betame of him? God sayd vnto him: Thou foole, euen this very night shall thy soule be taken from thee, and then who shall haue that thou hast prouided? Therample of Nabuchodonosor is verie terrible, who walkyng in his pallace, and glozieng in his strong and stately Citie Babilon: whiles the wordes were yet in his mouth, was sodenly stricken with a plague worse then death: for the vse of reason was taken from hym, and he him self turned forth among beastes, became as a beast, eating hay like an ore: to teach al posterities ensuing not to glory in things of this world, which are but vaine: but that he which glozieth, should glory in the Lord. It shal not be amisse if I adde one example of myne owne knowledge. For Gods Iudgemētes exercised in our dayes are also to be obserued and marked. I knew a Priest, who had rapped together foure, or fve benefices, but was resident vpon neuer a one of them. All this sufficed him not, and therfore he longed for a prebend also, there to spende at ease the milke and the fleese of the flockes, whiche he had neuer fed. At length by mediation of money he obteyned a Prebende: and when his man brought him home the seale thereof, cast into a maruelous ioye, hee brust forth into these wordes of the Psalm, taken out of his Portesse, whiche was all his study,

AA. 12.

Luke. 12

Dani. 4.

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op. Hec requies mea, This is my rest (saith the Priest) this is
 my place of quiet, here intend I to make mery so long as I
 liue. What folowed hereof: Assuredly, nulla requies, no rest,
 but within a few dayes after he was stricken with a paulsie
 y he could not stirre him selfe, & besides, bereft of al his wits
 and vnderstādyng, that where befoze he was accounted a
 worldly wise man, afterwards he was altogether foolish, &
 not long after died. And who is there y hath liued any nom-
 ber of yeares, but they haue knowen or heard of many that
 haue died sodenly: some sitting in their chaires, some sleeping
 in their beds: some haue fallē down dead going in y streetes,
 some haue fallen of frō their horses: besides many other like
 cases, cōming by fraud, force, & violēce, wrought by one mā
 against an other, wherof be infinite and to many examples.
 Wherfoze to cōclude this part, let al those whom God hath
 blessed with prosperitie in this world, learne further out of
 these examples, that when they are in the highest & best state
 of wealth, fauour, honour, & dignitie: then haue they most
 cause to bee vigilant, and in a redynes, for then most com-
 monly Gods stroke is nerest at hande, and sodaine destru-
 ction lighteth vpo such, as in the middelt of worldly prospe-
 ritie haue not God befoze their eyes, but cast him cleane out
 of their remembraunce. Now to come to necessitie, a fewe
 exāples in that shall suffice. Dayly experience sheweth that
 al are subiect to death. Some note that it is not without an
 Emphasis, and to be marked, that in the fiste of Gene-
 sis where mention is made of the olde fathers that lyued
 some seuen, some eight, some nine hundred yeares: euer
 in the ende Moyses addeth these woordes: Et mortuus est,
 and he died: to geue vs to vnderstande, that lyue we neuer
 so longe, yet at length commeth death and maketh an ende
 of all. If strength could haue preserued from death, Samp-
 son had yet lyued, if wisdom, Salomon: yf valeauncye,
 David:

Gene. 5.

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Dauid: yf beantie, Absolon: yf riches, Croesus: yf largenes
of dominion, Alexander the great had yet remainned a lyue.
But what nede we to seke farre examples? Beholde thys
present assemblie and solemnitie, most liuely expresseth to al
our senses, the britlenes of our nature, and the necessitie of
death. For if the most noble and myghty prince Ferdināus
the Romayne Emperour, for whose funeral this prepara-
tion and concourse is here made, hath entred the way of all
fleshe, and thoughte he were the greatest and honourablest
of all earthly kynges, hath as a subiect obeyed the irreuoca-
ble Statute of the heauenly Emperour spoken of before:
Let vs in respede farre inferiour persons, assure our selues
we shall followe, and that howe soone we cannot tell. And
bycause it is commonly vled that some thyng should be spo-
ke at þ funeral of great and notable personages in their
praysse and commendation agreeable to their conditions: I
will also agreeable to the sayd custome speake something in
commendation of the vertues of this most noble prince. In
whiche doyng I shall do no new thyng, but therein follow
the steppes of the mosse godlye, auncient, and best learned
fathers of the Church. Gregorie Nazianzene, who for hys
excellent knowledge was called Theologus, that is, the di-
uine, wrote diuers and sundry funeral Orations or Ser-
mons, and in them hyghely commended the partyes dis-
cessed: as Basilus Magnus, Cypriane, Athanasius, hys
owne father, (for his father was a married Bishop) and di-
uers other. S. Ambrose in like Sermons hyghly comended
Valētinianus, & Theodosius the Emperours. Which was
not done of these learned fathers, either for bayne ostenta-
tiō of eloquēce, or for flattery of their frendes remainyng a
liue: but partly to cōtinue a reuerent & honorable memory
of þ parties discessed, & partly to excite and stirre vp others
by rehearsall of their vertues, to the imitation of the same.

In oratione
habita in
funere pa-
tris.

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And here I must craue pardon, if I shall not so largely and particularly speake in the commendation of this noble Emperour, as did Ambrose of Valentinian & Theodosius. For this prince was to me personally vnknown: Ambrose was much conuersant with both the other. And therefore of this prince, I can reporte onely those thinges whiche either are credibly written of him in the histories of our tyme, or that are notoriouse by common fame, or that I my selfe haue heard by very certeine reporte of men of good credite. And here I will briefly passe ouer those thinges, which Oratores could prosecute with much eloquence at great length. As first of all his highe parentage, and nobilitie of birth, being in dede very notable, descendyng in direct line from sundry Emperours. Fridericke Theperour of that name the third was his great graundfather. Maximilian the Emperour sonne to the said Fridericke was his graundfather. Phillip kyng of Spayne father to Charles the last Emperour, and to him: his mother was the daughter and heire of the kyng of Spaine: his fathers mother was the onely daughter and heire to Carolus Audax, Charles the bold, Duke of Burgundie, and Lord of all the lowe countreis, in dede a Duke by stile, but when he liued, terrible to the mightiest kynges of his time, he him selfe also descending lyneally fro the kings of Fraunce. So that there was compacted in this princes person, as it were a bundell of the principall nobilitie of the christia world: out of the compas of the which world ther is no true nobilitie, but al Barbarie. I wil likewise passe ouer the dignitie and honoz of his estate, whiche was the highest tye of all worldly preeminencie, to the whiche he ascended by all steppes and degrees of honoz. As first of all, after the death of Maximilian the Emperour his graundfather, besides other his titles and stiles, he was created not a Duke, which is a place of great honoz, and namely in those countreis,

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tries, but an Archduke, I meane Archduke of Austria, and (that more is) the onely Archduke of the worlde, so farre as I haue read or heard. Other ther were Archdukes in stile, but he onely so long as he liued, was Archduke in possessio. Soone after he was crowned king of Boheme, then elected king of Romanes, after that king of Hungarye, & last of al Emperour of Rome: whiche is the highest steppe and degree of honour that any man in Christianitie can attain vnto. When I say the highest, I do not here except the pretended supereminencie of the Popes holines: for I take his holines, in chalenging to be aboue the Emperour, to bee an vsurper, and in this point I haue Tertuliane to make with me, who writeth plainly thus: Imperator omnibus hominibus maior, solo deo minor. The Emperour (saith he) is greater then al men, and yet lesse then God alone.

Thus much concerning the royall progenie, and imperiall state of Ferdinandus, which thinges I haue briefly passed ouer, as matters more meete for them that write Panegyricall Orations, then for the Pulpit. For although they be the giftes of God, & therfore to be esteemed in their kinde, yet be they the thinges that rather make a great man, then a good and a Christen man. For the like hath often happened, as well to euyl men and to Heathen men, as to good & Christen men.

I wil therfore commend vnto you the giftes of the mind, & the godly vertues which were in this noble Emperour: in the which for he causes afore aledged, I must be more brieft, the otherwise the matter requireth for surely, I haue herd he abounded in al kinds of vertue, he was a louer of iustice, a louer of truth, & a hater of the contraries, that he was full of clemencie, full of humblenes of mind, no proude man, no haultie mā, but humble, myld, and full of affabilitie. He was also nor vnlearned, & both in latin & al other vulgare tongue

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so skilful, that he was wel able to treate in the same wyth the most part of the nations of Christendome.

But out of al his vertues, I wil at this time especially commend vnto you three, wherof two are notoriously known throughout all Christendome: The thirde I my selfe haue heard by repozte of them that were of good credit and excellent learning. And the first is his fortitude, traueils and continuance in warres against infidels, and swozen enemies of the Christian name & religiō, I meane the Turkes. The principal office required of a Christian Prince, ouer & aboue the dutie of an other Christian, is the right vse of the sword, put by God into his hand, for the defence of the godly and innocent, and for the repressing and punishing of the wicked. This sword is neuer so wel occupied, as when it is drawen in warres to defend christians, against infidels and enemies of Christian religion. For these wars haue a priuilege or prerogative aboue al other kind of wars, for they ar called in y scriptures, *Bella domini*, the lords wars. In these kinde of wars against Turkes & Mahumetistes, this noble Prince spent a great peece of his yong & middle age, not sparing therein neither his treasure, or his traauyl euē in his own persō. And therfore in y point mai very wel be compared to the most godly and valiaunt Prince kyng Dauid, of whom for his baleancie against the Philistines i. Reg. 25. & other infidels, it is writtē that he fought the lords batels.

But here me thinketh I heare some man, making vnto me this obiection, and saying: Sir, ye commende this man highly for his warres against the Turkes: But I beseeche you what successe had his wars: Had not the Turke the vpper hand: Hane we not lost for al his wars, the better part of the kingdome of Hungarie: How then is he worthy commendacion that looseth and not winneth by his wars: To that I aunswer, that counsels, warres, and other actions ar not

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not to be iudged by the successe, but by the purpose, entent,
and prudent disposition to wardes the same. One Poete Ouid,
wistheth that he should neuer haue good successe, which mea-
sureth doinges by successe. Careat successibus opto, quisquis
ab euentu facta notanda putat. To direct warres and other
actions to some good end, and to prosecute the same by pru-
dent aduise, industrie, and actiuitie, pertaineth (as Gods
gift) to the praise of a man, but the successe of thinges is re-
serued to God alone, who disposeth them according to hys
diuine wisdom.

And therfore, if God had determined at that time (as ap-
peareth manifestly he had) to plague Christiandome by the
Turke, as he did the Jewes by Nabuchodonosor: (for god
can vse both euil men and wicked spirites for his executi-
oners) and that for the sinnes of the Christian Princes, &
people, and namelpe for contemning and persecuting the
doctrine of the Gospell, then offered vnto the: What could
al the kinges of Christendome haue done to the contrary?
But if we will iudge this matter after the maner of men,
and by comon reason: The fault of the losses in Hungary
is rather, yea iustly to be imputed to other Christian Prin-
ces (who at that that time for old rustie priuate titles, wer
at mortal and deadly warre one againste an other, and so
opened the way to the Turke) then to king Ferdinand, who
continually laboured for aid against the Turke, but could
obtaine none: and was left alone to matche wyth a moste
mightie Tyranne, who hath alone a dominion in great-
nes, equal almost to all Christendome, besides the conspi-
racie of diuers Hungartian Princes, (for Claudioa his qua-
rell with the Turke against him) which troubled him more
then al the Turkes force. And I beseech you, in this case
who could hope to haue good successe?
And yet his wars against the Turk did not alwaies lack suc-
ces. 3102

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For prooffe whereof I shal desire you to cal to remembrance how nobly & valiantly the Citie of Vienna in Austria was defended against the Turke, chieslye by his meanes. They that write the histories of our time, make reporte, that the Citie of Vienna, then being a weake towne, and not fortified, the great Turke having passed throughe Hungarie, with an huge armie, shewing by the way infinite examples of barbarous tirannie & crueltie, sparing neither age nor sexe, no, not forbearing to ryp the bodies of Christian women, great with childe: was by him besieged round about, with five great camps, the multitude of thenemies being so great, that a man standing in the Tower of the great church there, should for eight miles compass rounde about the towne, see nothing but tentes & pavilions. The Turke so approached the towne, that he procured y walles to be undermined, & great breaches being made in thre severall places, thre terrible assaultes were geue, thre sundrye daies, and yet throughe Gods good protection, the towne of it selfe weake and newly fortified, was defended by a wall of Christian mens bodies, and the Turkish Tiranne repelled with shame and losse of great numbers of his Soldiours, to the notable benefite of al Christendome. For if the Turke had then surprised Vienna, not onely al Germanie, but al Italy, Fraunce, yea and England also would haue before this time trembled & quaked. And surely, I thinke we of Englande, that thinke our selues in most safetie, as we haue a prouerbe of the Pope, to come to our own doores, so should we haue had the Turke on this daie, to haue come to our own doores, if Vienna had not bene so stoutly and valiantly defended, & that chiesly by the good meanes of this noble Emperour Ferdinandus. For although the Emperour Ferdinande, then king of the Romanes, was not ther in persō, yet is his comendation neuer the lesse. For the warre was
his,

preached in Paules Church.

his, the towne was his, the armie was collected by his prouidence, and as they vse to speake in the latin phrase: *Ferdinandi auspiciis totum bellum gerebatur*. So that I conclude, if the Emperour Ferdinande had neuer done any other notable act in al his life (as he hath done many) besides the defence of Vienna, yet were he for that alone, woorthy of perpetual memory, and of eternal fame and renowne.

The second thing woorthy highe commendacion in this Prince, in my iudgement, was his peaceable gouernment, after he attained the Imperiall crowne. And although to some it may seeme straunge to commend in one man twoo contrary thinges, warre, and peace, yet in deede the varieties of times and other circumstances considered, it is no straunge thing at al. His warres were against Gods enemies, his peace was with gods people. Euer sithens he was created Emperour (his wars with the Turks once copounded) he hath only studied to maintain publike peace: he hath not attempted (as other men haue) to enlarge his dominion with the effusion of Christiā blood: he hath not stirred vp any ciuil warres, vnder coulour and pretence of religion, or for any other titles: but rather peaceably gouerned, nourishing concord and amitie among al the states of the Empire: so that by meanes thereof, Germanie before afflicted, bothe by ciuil and foreine warres, is at this present by manys mens iudgement, more flourishing both for men and wealth, then it was anye one time this hundredeth yeares, that this man might wel haue vsed like wordes with Augustus the Emperour when he died: *Germaniam lateritiam accepi, marmoream relinquo*. I receiued a Germanie of bricke, I leaue it of Marble.

Therfore, as in his warres I compared him to Saluatiour king Dauid: so in this latter time for his peacefull gouernment, he may be verie well compared to Salomon, who is

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termed by the interpretation of his name, *pacificus*, peace-
able, or a Prince of peace. And so he alone hath matched. 2.
most worthy Princes in two severall and moste princelye
qualities. The third thing that I commend specially in
this Prince, whiche I must speake, not of knowledg, but
of moste credible reporte: is his chastitie, he was a chaste
Prince, a Prince that did truly, and (as they say) preciselye
kepe his wedlocke. A notable vertue in anye man, but
more notable in a Prince, and moste notable in so great
a Prince, specially in this loose and licentious age. For in
these daies it is to be feared, that not onelye Princes, but
others, of farre meaner estate, think unchaste life, and the
breache of Patrimonie, a thing not onelye in them selues
worthy of no reprehension, but also accompt others of like
state in power and authoritie, very fooles and daffardes,
if they of conscience forbear to do the same. Like in that
to the Ethnicks, of whom S. Peter writeth these wordes:
Atque hoc absurdum illis videtur, quod non accuratis vna
cum illis in eadem luxus refusionem. And it seemeth to them
a straunge or fonde thing, that ye runne not with them in
to the same excesse of riot, or loosnesse.

1. Pet. 4.

Idem.

But let these men assure them selues of that which follo-
weth in the same place. These men (saith saint Peter) shal
geue accompt to him that is prepared to iudge the quicke
and the dead. God hath not geuen a particular, but a ge-
neral law: neither hath he geuen his commaundementes
to poore men onelye, or to men of meane estate, but to all
men, and to al estates, high and low, Emperours, kynges,
Quenes, Lordes, Ladies, riche, poore. Yea, the greatest
Prince of the world, shal as wel tremble at the iudgement
seate of Iesus Christ, and passe as hard an account, as the
poorest man of the earth, & an harder to, for that he hath a
greater charge committed vnto him, according as it is writ-

ten

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ten: Cui multū creditum, multū requiretur ab eo: et potentes ^{Luc. 12.}
potenter tormenta patientur. To whom much is comitted, ^{Sapi. 6.}
of him much shalbe required: and the mightye shall suffer
mighty tormentes. Let no man thinke therfore, that high
estate in this world, geueth him a licence to liue wickedlye
and vchassely: but rather follow this prince, who vertu-
ously, godly, and Christianly liued in honoꝛable matrimo-
nie. And may therefore herein iustlye be compared to the
vertuous Emperour Gratianus, one of his predecessours.
To whom saint Ambrose geueth this laudable testimonie:
Fuit Gratianus castus corpore, vt præter coniugium nescierit ^{In orat. de}
alterius fornicę consuetudinem. Gratianus was a chaste ^{obit. Valen-}
man of his body, who, out of wedlocke or besides his wife, ^{tinia.}
knew not the companie of any other woman

And behold (I beseeche you) how wonderfully God blessed
him for his chaste obseruacion of Matrimonie. For wher
other Princes liuing heretofore incontinently, haue bene
plaged of God with sterilitie & want of roial issue of their
bodies, and so the direct line of succession hath bene cut of
after them: God hath not onely geuen vnto this Prince
plentie of honourable children, both Sonnes and Daugh-
ters, but also according to the verse of the Psalme, caused
him see Filios filiorum, his childers children, to a very great
number.

The honourable mariages of hys daughters in sundrie
places of Christendome, I omitte: but one thing I cannot
but note vnto you, that hee receyued at Gods hande the
same blessing which God graunted vnto Dauid, whereof ^{3. Reg. 1.}
he hym selfe maketh mencion in the thirde booke of the
Kinges, the first chapiter in these woordes.

Benedictus dominus deus Israel, qui dedit hodie sedentem in
folio meo videntibus oculis meis. Praised be God (saith Da-
uid, when Salomon his sonne was proclaimed king before

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his death) which hath geuen me one of mine own to sit this day on my seate, myne eyes looking on. Like occasion to praise God had Ferdinandus the Emperour, of whom wee speake: for he afoze he died, saue the most excellent and noble Prince Maximilian, his eldest sonne (now Emperour) crowned king of Romanes, and therby in most sure certentie (if he liued) to succcede him. A great blessing to a Prince, and a great blessing to a countrey, where the case standeth so, God for his mercies sake, at his good appoynted tyme, send such a blessing to England. Amen, Amen,

Thus much I haue thought good to speake in the commendacion of this noble Emperour, both to continue an honorable memorie of the vertues that were in him, as the occasion of this time and place iustly requireth, and also to stirre vp those that be present of all estates, to followe these good thinges that were commendable in him. And here I might cease to speake any more of him, were it not y there remaineth yet one scruple to be remoued. For it will be objected peraduenture, that this Prince thus commended, dissented from vs in religion: and an answer therein required. I answer, that the matter of religio is a matter of great weight in dede, and such a matter as we must commend vnto God onely. Let vs, whom God in his mercy hath lightened with the bright beames of his Gospel, render vnto him most hartly thanks for the same. Let vs thankfully embrace it, and Christianly vse it, to the glory of God, and our own health. And let vs pray instantly to god, the geuer of al good gifts, that he wyl in his good appointed time, so lighten the eyes, and direct the hartes of all Christian Princes, that they may see the light of the truth, and walke thereafter in the right waye, to the extirpacion of al supersticion and error, and to the true setting forth and maintenance of sincere religion, and to the glory of God, who is to be blessed for ever.

And

Jacob. 1.

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And yet somethynge to aunswer them as concernynge this
prince: diuers matters may be alledged, wherof I will re-
hearse some, which argue that he was not so much addicted
to the Romishe religion, as some men would haue & worlde
to beleue. And herein I will not deale subtilie or craftly, as
to affirme before this auditozie for a more strength to our
cause, & the Emperour afoze his death thought in all points
of religion as we do (for I do not thincke so my self of him)
onely I will alledge a few thinges, which either by the cui-
dēce of the matter, or els by good record are manifest to all
& worlde. And first of al it cannot be denied, but that he was
contēted to be crowned Emperour without a Palle, which
no Emperour did before him a great many of yeres. And if
any mā would denie this: there be diuers persones here pre-
sent that were then at Frankford, and saw the whole solē-
nitie of his coronation, which was done for more suretie in
this case, at afternone, not afoze none as was accustomed.
Now if the Emperour had so much esteemed the Palle, as
other haue done before him: he would not haue suffered it to
haue bene left of at his Coronation. And if any for excuse
hereof should affirme that he was contented at that time to
dissemble the matter, till he had obtained & imperiall crowne:
those vnder coulour of frendship should be his enemies, as
dissanting him, that for ambition sake he would do a thyng
cōtrarie to his cōscience: whiche, who soeuer doch affirme,
thinketh not honorablie, nor as he ought to thincke of so
good and so worthy a prince. Furthermore I haue heard
for a truth, that afoze his Coronation he faithfull promised
the princes Electours, that he would neuer be crowned of
the Pope, and the sequele declared the same verie manifest-
ly to be true, for he was neuer crowned of hym in dede, re-
maining so longe in the Empire without the Popes appro-
bation, whiche before time was vsed. And it then be indiffe-

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rently considered, whether this was not much derogatorie to the holy see, and whether Saint Peters Prerogative was not much touched herein: What a schismaticall matter would this haue bene made, and what stirres would haue ensued, if the Emperour Ferdinande had liued in the dayes of Pope Gregory the leuenth, who procured the deposing, yea and death also of the Emperour Henry the.iiii: Or in the dayes of Pope Alexander, who set his foote in the necke of the Emperour Fredericus Barbarossa: But the Pope is a wise man, for although he retaine the same mind that the other his predecessors had, yet bycause the tymes do not serue his purpose, he dissembleth the matter, and is contented rather to take a peece, then loose all. And surely this one acte is a playne demonstration, that this Emperour did not thincke him selfe bound in conscience so much to tender the Popes supremacie, as the Canonistes would haue it esteemed, who make it a matter *De necessitate salutis*, of necessity to saluation. For otherwise he would not haue done as he did, to haue gayned tenne Empires. Besides all this, there is extant abroad in printe, an Oration pronounced in the late Tridentine Counsell, by the Emperour Ferdinandes Ambassadour, in whiche Oration there is request made by the Emperour, that libertie may be graunted to haue the Communion ministred in both kyndes. Whereupon may very well be gathered, that the Emperour was not ignorant of the sacrilege of the Romishe Church in depriving the people of God of the one halfe of the Sacrament, where Christe him selfe instituted both. Or els if he had thought the one to be as sufficient as both (whiche is the Popishe doctrine) what neded he to make any further sute: And for further declaration of his earnestnes in this pointe, I will adde that whiche I sawe written in Auguste last past, by a mā of good credite and estimation, that Ferdinandus

Extra. de
maior. &
obed. capi.
vñā sanctā.

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Ferdinandus the Emperour, not longe before hys death, gave
 licence to al his own countreys, to haue the vse of þe Sacra-
 ment in both kyndes. I do not affirme this but of reports:
 But surely if it bee true, I do not doubt, but that God re-
 ueled vnto hym other partes of religion also, whiche we
 haue not yet heard of. But (as I haue sayd) we will com-
 mende that matter vnto God: And what soeuer hys reli-
 gion was, thys solempne action for memoriall of him, may
 very well bee vsed notwithstanding. And beyng fallen
 into þe mention of thys publique action and solemnitie, it
 shall not be amisse somewhat to saye of the true vse, mea-
 nyng, and purpose of the same, for the better satisfiacion
 of doubtfull mindes. For there is no doubte but there will
 bee two contrarpe iudgements concernynge the same.
 The one parte wyll saye, there is to lytle done, the other
 wyll saye, there is to muche. The first parte wyll alledge,
 that althoughe they cannot but confesse the action to bee
 done very honorabyle, and with muche magnificencie, yet
 the principall matter of all is wantynge (wyll they saye):
 for here is an honorable memoriall of the Emperour Fer-
 dinandus, but here is (saye they) no prayer for the soule of
 Ferdinandus. To those I aunswere that the holye Scrip-
 tures, the woorde of God, is the candell and the lanterne
 for our steppes. By it we ought to directe our steppes, if we
 will please God, without it, we walke in darkenesse, and
 knowe not whether we go. But first of all in the Scrip-
 tures we finde no commaundemente to praye for the soules
 departed, vnlesse they will cite the place of the booke of Ma-
 chabees: And then Sainte Jerome shall make them aun-
 swere, who permitteth in deede these bookes of Machabees
 to be read: but because they bee not of the Canon of the
 Scriptures, they be not (sayth Saint Jerome) sufficient of
 the selues to establishe any doctrines in the Church of God.

Psal. 119.

1. Mach.

12.

Hieron. in
 prefat. in
 lib Solo-
 mo.

City.

Seco.

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Secondarily we haue no example in y^e canonical Scripture of any inuocation for the dead: for we read in the olde Testament that the fathers, as Jacob and others, were buried with mourning, and with much hono^r, for a testimonie of the resurrectiō, which is here also ment: but that any prayers was vsed for them, we read not. Likewise we read in the new Testament of Stephen and other, but of no prayer for the o^r any others after their death, read we any where in the old Testament o^r in the new. Thirdly where in the olde Testament be Sacrifices, and expiatiōs appointed for many and sundry thinges, wherof some semed small offences: yet was there neuer any Sacrifices appointed for any purgation o^r expiation of y^e dead. And therfore if Iudas Machabeus offred a Sacrifice for the dead, seying none suche is prescribed in the law of Moyses, in that doyng he added to y^e law, and so offended God: and is no more in this pointe to be followed, then Loth and Dauid beyng otherwise godly men, are to be folowed in their euill ades: no^r the autho^r of that booke more to be credited in this sentence without the Scripture, then in his commendyng of one in the same storie who did kill him selfe, contrarie to the Scriptures. Besides that, diuers of the oldest w^ritten copies of the storie of the Machabees in Greke, haue no mencion at al of the prayeng for the dead: So that that place is suspected to haue ben corrupted of purpose by some addition, put to many yeares after. For most certaine it is if prayer for the dead had ben so necessarie, as manie now a dayes would haue it seme; it had not lacked all authoritie and example of the Canonical Scriptures as it doth.

Nowe if they shall alledge that the auncient doctours make for them (for Scripture, other then afore is alleged,) they haue none that maketh any thyng for the purpose) fyrste it is to be sayde that mens w^ritinges alone are not sufficient in matters of faith and religion. It cannot be denied

2. Mach.
14.
Vide Aug.
cont. Gau-
dent.

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nyed, but from Gregories tyme when the corruption of religion increased very much: the doctrine of purgatorie and praying for the dead hath gone with full saile, being maintained principally by fayned apparitions, visions of spirits, and other like fables, contrary to the Scriptures. But the the eldest writers and doctours of the Church (for Dionysius, euen by the Judgement of Erasmus, is not so olde as they make hym,) speake not at all of praying for the dead. And although in Chrysostome & Saint Ambrose sometyme there is mencion of praying for the dead, yet it is in a farre other meaning with them, then the scoolemen and other of the latter tyme, beyng men ignorant in the tounes and other good learnyngs, haue collected and gathered of them. For it is manifest, that those holy fathers ment nothynge lesse then by praying for those y were departed, to establish Purgatorie or thirde place: without the whiche, neither the Pope hym selfe nor any of his clergy woulde any thyng at al contend for praying for the dead. For y terrour of Purgatorie beyng taken awaye, their gayne woulde cease: and withall their prayer for the dead, inuented for filthy lucre, were at an ende. For it is confessed of all men, that if there be no thirde place, prayer for the dead is in vayne, for those that be in heauen nede it not: those that be in hell, cannot be holpen by it: so that it nedeth not or boteth not, as the olde prouerbe goeth. If the auncient fathers therefore when they praye for the dead, meane of the dead whiche are already in heauē and not els where: then must we nedes by their prayer vnderstande either thanckesgeuyng, or elles take such petitions for the dead (as they be in deede in some places) for figures of eloquence and exornation of their stile and Oration, rather then necessarie groundes of reason of any doctrine. But I will make this matter more playne by an example or twaine, not entending at this tyme to make any

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longer discourse or disputatiō cōcernyng this matter. S. Ambrose in his funerall oratiō or Sermō cōcerning the death of Theodosius the Emperour, doth much cōmēd his vertues, & especially he commendeth him for his great lowlines & hūbleness of spirit: for that he being an Emperour submitted himselfe to the discipline of the Church, and did publicke penance for the murder committed at Thessalonica by his cōmaundement, lamentyng his oversight therein with abundance of teares: which few priuate mē in these dayes would be contented to do. In the processe of this oration, Saint Ambrose laboureth to perswade all men that Theodosius, who had liued so godly, was vndoubtedly saued: and at length pronounceth therof playnely, vsing these wordes. *Fructus nunc Augustæ memorię Theodosius luce perpetua, tranquillitate diuturna, et pro huius quæ in hoc gessit corpore munerationis diuinę fructibus gratulatur, that is: The Emperour. Theodosius of most honorable memorie, now enioyeth perpetuall light, and continual quietnesse: and for those things whiche he did in this body, he doth reioyse in the fruition of Gods rewarde. How could S. Ambrose haue more plainly expressed his certain perswasion, cōcernyng the blessed state of Theodosius? And yet within a fewe lynes after he hath these wordes: Domine da requiē perfectō seruo tuo Theodosio, requiē quā parasti sanctis tuis. Lorde geue rest to thy perfect seruaunt Theodosius, the rest (I meane) which thou hast prepared for thy saints. First he calleth Theodosius the perfect seruaunt of God: But purgatory by the cōfession of the patrones therof, is not for the perfecte, but for the imperfect. And moreouer what nedeth S. Ambrose to praye to God to geue Theodosius rest, seyng he hath pronounced afore, that Theodosius was already in possession of that rest, and therefore not in purgatory, where is paine (as they teach) contrary to rest. It is euident therfore that S. Ambrose in this and lyke*

In orat.
 de obit.
 Theod.

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lyke places ment not to establiſh the doctrine of purgatorie,
or praying for the dead, but vſeth onely a figure of eloquence
and vehemencie of affection. Likewise in the Greke liturgie
entituled to Chriſoſtome are cōteyned theſe wordes follow-
ing. Preterea offerimus tibi rationalem hunc cultū pro omni-
bus in fide quieſcētibus maioribus, patribus, Patriarchis, Pro-
phetis, et Apoſtolis, præconibus, et euāgelistis, martyribus, cō-
fessoribus, cōtinentibus, et omni spū in fide initiato precipue
pro ſanctiſſima immaculata ſup omnes benedicta dñā noſtra
deipara et ſēper virgine Maria. Moreover we offer vnto thee
this reaſonable worſhip for al ſ forefathers reſting in faith:
for the fathers, patriarches, Prophetes, Apoſtles, preachers,
& euangelistes, for martyrs, confellers, cōtinent perſons, &
euery ſpirit endued with faith: But chiefly for the moſt holy,
immaculate & bleſſed aboue all other, our Lady the mother
of God, and euermore a virgine Marie.

Theſe are Chriſoſtomes wordes, ſhall we now gather
hereof, bycauſe Chriſoſtome affirmeth the reaſonable wor-
ſhipping at the holy communion to be offered for ſ Patriar-
ches, for the Apoſtles, yea and for the bleſſed virgine: Ther-
fore the Patriarches, Apoſtles, and the bleſſed virgine are
in Purgatorie: It is to greate an abſurditie. This oblation
therfore is onely a thankesgeuing to God for the Saints of
God departed, with the remembraunce of them by name,
who did in true faith departe out of this worlde. Theſe pla-
ces wel weighed are ſufficient to declare ſ true meaning of
many other lyke places alledged out of ſ fathers for pray-
ing for ſ dead, & for purgatory. But to aunſwer to the ſecond
ſort, who thinke this to much & to come to nere to ſ ſuperſti-
tious rites abrogated: I would thoſe mē would follow ſ ex-
ample of ſ Iſraelites, in a time of variaunce betwene the &
ſome of their brethren, the ſtorie is cōtained the. 22. of Joſue, ſ Joſue. 22.
effect is this. Whē the tribes of Ruben & Gad, and the halfe

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tribe of Manasse had receaued their portiō beyond Jordan, at their retorne home they builded a peece of worke lyke a great aultar, whiche when the reste of the Israelites heard of, they intended warre agaynst the twoo tribes and the halfe, and sent messengers vnto thē, burdenyng them with apostasie, and reuolting from Gods religion, for that they had builded an other aultar, besides the aultar in the tabernacle, whiche was the onely aultar appoynted by God. The two tribes and the halfe answered, & that with calling of God to witnes, that they ment no such thyng, nor neuer entēded to offer any sacrifice vpon it: But onely buylded it for a bōuder & for a testimonie, both for them & their children, & the bōudes of their possessions reached so farre. The reste of the Israelites were with thys answer very well satisfied and contented, and absteyned for any warre makyng agaynst them. So I do not doubt, but those who thinke this action to haue any affinitie with the superstitious abrogated ceremonies (if any such men be) when they shal vnderstand that there is no suche thyng neyther done, nor ment, they wilbe likewise satisfied. Firste of all here is no inuocation or massyng for the dead: nothyng els done, but that is godly, First singyng of the Psalmes, afterwarde readyng of the Scriptures, which put vs in remembraunce of our mortallitie, and of the generall resurrection, with doctrine and exhortation. All whiche thinges tend to edifieng of the lyving, not benefiting of the dead. The rest of thynges tend to the honorable memoriall of this greates prince, as hath bene vſed in all ages, euen amongs Gods people. Herein also we declare that we reuerence and honour the authoritie of Magistrates, as those in who the Image of God here on earth is represented vnto vs. Purgatorie gaineth nothyng by this dayes action or such like, but rather receaueth a blow, for at such times there is alwaies iust occasiō ministred to speake agaynst

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against that foolish fable. And as for this magnificence, & costes, the Quenes maiesties ad therin, deserueth great commendacion, shewing her selfe therin a Prince of honor by doing the office of a Prince, to the greatest Prince that raigned, therby exercising the amitie that ought to be betwixt Christian Princes. And that suche actes for Princes dead, are with such circumstances lawfull and commendable, may appere by the scriptures. The prophet Ieremye rebuking king Iochim, saith thus: *Pater tuus nonne comedit et bibit, et fecit iudicium et iustitiam, et bene erat ei, &c?* Did not thy father (saith he, meaning good king Iosias) eate and drinke, and byd iudgement and iustice, & it went well with him? What meaneth the Prophet by eatyng and drinking: no man can liue without meate and drinke. He meaneth that Iosias did not onely eate and drinke for necessitie, but also vpon iust occasions, made great & roial feastes, & was sumptuous in other matters meete for hys estate, but he ioynd withal iudgement & iustice, he destroyed the monuments of idolatry, he ministred iudgement to the idolatrous priests, he ministred iustice to the oppressed, to the widow and fatherles, & God was well pleased with him, saith the prophet. And so if the example of Iosias be followed in the rest, God wil not be offended with this. And (which is moze special) it is threatned to wicked kings by y same prophet: they shal not mourne for him, alas y noble prince. &c. but as Asses shal they be cast abroade. &c. So that this our doing is an honour due, euen by the scriptures, to this worthy & most noble prince.

Ierem. 22.

Ierem. 22.

Gene. 50.

Let no man here object diuersity of religion, Ioseph byd not refuse to take the Egyptians, being of a diuers religion, in his company to solemnize the burial of his father. And Dauid sent a princely embassage to Hanon, king of the Ammonites to comfort him, vpon the death of his father Naas.

3. Reg. 10.

A Funeral Sermon

I am of S. Augustines minde: whatsoeuer (saith he) tēdeth to the edifieng or encrease either of faith or of charitpe, is commendable. These kindes of actions, besides the entents befoze alledged, tend to thincrase of charitie, to the continuance and confirmation of vnitie, concord, and amity, with a most noble and mighty prince our neighbour, and therfoze cannot but be cōmended of al those that be louers of peace and vnitie. But let this suffice of that matter.

Apoc. 14.

Now resteth somthing to speake of the third part, which is how a mā should prepare him selfe to die. Wherin I entend to be very short, bicause I haue spēt much time in the former matters. A very necessary matter it is for a mā to prepare him selfe to die wel, and Christianly, for in that resteth al. And therfoze they are pronounced happy that dye in y^e Lorde. But this preparation must be made according to the direction of Gods woord, not according to the deuise of mans phantasy. In times past men made preparaciōs afoze death, but (God knoweth) farre out of square: Some redeemed for money, great plentye of Indulgencies from Rome, and he that had the greatest plentie of them, to bee cast with him into his graue, when he was buried (whiche I my selfe haue sene done) was counted the best prepared for death. Others made prouisions or foundations to haue great number of Masses said for them after death, thereby to be the sooner deliuered out of Purgatorie. Other there were, that thought it a more reasonable and speedye waye to quench the fire of Purgatorie, afoze they fel into it, and therfoze they procured a great number of Masses & Trentals to be said for them afoze death. Some of those y^e haue bene learned (the more was the pity) haue died in an obseruant or gray Friars cowle, and after ward bene buried in the same, and so thought them selues well prepared. But (alas) al these preparaciōs were preposterous. Parchmēt,
and

preached in Paules Church,

and leade, Hattes and Trentals, were they before death or after, the gray or blacke coulour of the Friars cowle, were very slender matters of defence before Gods iudgement seate. These thinges therfore, being not onely not commended of God, but also tending to the diminishing of the efficacie and vertue of Christs crosse, were moze apte to kindle the vnquenchable fire of hel, then to quenche the phantastical fire of Purgatorie, which is no where.

It is not to be denied, but our forefathers wer wise mē, and in very many thinges highly to be commended: & yet lamentable it is to heare, into what grosse errors & superstitions they were caried, by those that made a marchaundise of religion, teaching thinges not conuenient for filthy lucre sake, as S. Paule foreshewed. To be brieft therfore Tit. 1. as the time ouerspent requireth, the true preparaciō to die well, is to liue well. A few wordes, but a long lesson. Saint Augustine hath a like saying: Non potest male mori, qui bene vixit, et vix potest bene mori, qui male vixit. He cannot die euill, that hath liued wel, and hardly, hardly (sayth he) can he die wel, that hath liued euil. He saith (hardly) for that no mā can limit the measure of gods mercies, he may Math. 20.
Luc. 23. whē his merciful wil is, cal at y. xi. houre, as Christ our sauiour in the parable of the woozemen sent into the vineyard, declareth. He may cal at the last end of our life, as he did the theefe on the crosse. But that is not his ordinary way, let no mā presume vpon that, but let euery man obey the voice of god whē he calleth him, who by his holy word calleth al men at altimes, when they reade, or heare it.

When I saue that to liue wel, is the verve best preparation to die wel, let no man thincke that I herein go about to extoll the dignitie or merite of mans woozkes: But that I vnderstande by luyunge well, all those qualities, and vertues whiche pertayne to a true Christian manne, amonges

A Funeral Sermon

amonges which, those that be of the first table of the commandementes of God, are moste principall. As namelye Christian beliefe, the true knowledge of god, assured faith in the mercies of God, for the merites of Christe onelye. Out of which, as out of a most plentiful fountaine, springeth true innocation of God, true mortification of the old man, and contempt of the world, with all the woorkes of charity & mercye. Of which I wil cease to speake any further at this present, both for that I am excludyd by tyme now overpast, and also for that the particuler tractation of these, is the principal matter of all our other sermons. Of the which, as ye haue often times hearde heretofore, so shal you also hereafter heare often, of me & other my brethren, by the grace and ayd of almighty God, who graunte vnto euery one of vs, that when the vncertaine houre of death shal come, we may be found vigilant and well prepared: that departing from hence wyth a ioyfull conscience, we may be partakers of that blessednes & felicitye, whiche in the Scriptures our sauour promiseth to those seruantes, whom the Lorde at his commyng, shal finde watchyng and ready. Whiche blessednes God graunte vs all, and that through the merites and death of the same our Sauour Jesus Christ. To whom with the father and the holy Ghost, be all honoꝛ, gloꝛy, and empire, now and for euer.

Amen.

The principal Mourners and assistants at the funerals of Ferdinande, the late Emperour, &c. celebrated at the Cathedral Church of S. Paules in London, the third of October. 1564.

¶ Ecclesiastical persons.



The Archbishop of Canterbury Primate of England.

The Bishop of London.

The Bishop of Rochester, chiefe Almoynor to the Quenes Maiestie.

The Deane of Paules, with the whole Colledge ther

¶ **The Lordes Counsellors and Knightes.**

William Marques of Winchester, Lord treasurer of England, chiefe mournor.

Thomas Earle of Suffex, Lord Lieutenaunt of Ireland, and Captain of the Penstoners. 2. mournor.

Henry Earle of Huntington. 3. mournor.

Henry Lord Strange, eldest sonne to the Earle of Darby. 4. mournor.

Henry Lord Harbert, eldest sonne to the Earle of Penbroke. 5. mournor.

Henry Lord Darly, eldest sonne to the Earle of Lenex. 6. mournor.

Iohn Lord Lumley, sonne in law to the Earle of Arundell. 7. mournor.

Henry Lord of Hunsdon. 8. mournor.

E.i.

Syr

Syr Edward Rogers Knight, comptroller of her
Maiesties householde 9. mournor.

Syr Fraunces Knolles Knight, Vicechamberlayne.
10. mournor

Syr Vvilliam Cecil Knight, principall Secretary to
her Maiestie.. 11. mournor.

Syr Richard Sackeuile knight, vndertreasorer of
the Eschequer. 12. mournor.

Syr Nicholas Throkmerton knight, Chamberlayne
of the Eschequer. 13. mournor.

Syr George Howard knight, Maister of the Ar-
morie.





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Cum privilegio Regiæ Maiestatis.